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THEOLOGICAL AND PHILOSOPHICAL
LIBRARIES

No.13

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Editorial Notes

Elections Miss Feltwell has asked me to announce that nominations are required for the committee for 1961, and that they should reach her not later than December 12th, at the National Central Library, Malet Place, London, W.C.1. In recent years it has not been necessary to hold elections because of the lack of nominations, usually a sign of lack of life in an organisation; a fact which is relevant to the rest of these Editorial Notes. May I appeal to members to take this matter seriously and to do something about it?

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At a meeting of the Committee of the Association held earlier this year I indicated my wish to be relieved of the office of Hon. Editor; I have done this job since the formation of the Association and I think it is time for new blood to be injected into the editorial veins. This may accordingly be a suitable time for offering a few comments on the Association and its problems.

When it was first mooted there was no doubt about the support which was forthcoming, and the initial membership was, in all the circumstances, very good. Unfortunately, virtually no progress has been made in building up the membership, and considerable areas of recruitment remain unexplored, e.g., the university and college libraries. This in its turn means that the Association is not as influential as it might be; its Bulletin fails to receive material which would be of wide interest, which in its turn makes it less influential and interesting. The Association itself receives less income than it otherwise might and so must attempt less, and so on in an endless chain reaction.

The basic reason lies, of course, in the fact that all the real work of the Association is done by not more than a half-dozen people, all of whom have to fit these activities in with their daily commitments. Many excellent ideas have come up at committee meetings, one of which was that there should be a membership drive, and that whoever conducted it would collect information about each library in such a way that it would form the basis of an eventual directory of libraries. But no one has the time to spare even to begin the project.

If the Association is to develop its full potential this problem is one which must be tackled, and by members as a whole, not merely by the Committee, who have in any case considered it more than once. Furthermore it must not be tackled on the basis of a lot of bright ideas for somebody else to undertake; each member must search his or her heart

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to see how much he or she can put into the common effort, and having done so, should make the offer to the Hon. Secretary.

I can illustrate what I mean from my experience as Hon. Editor. Some issues ago I invited letters for publication - not one has been received so far. Long ago I asked for items of interest for the general information of members; not more than a half-dozen were ever sent. One or two of our staunchest supporters sent in lists of wants and of duplicates offered, but no one else has followed this lead. I find it impossible to believe that so many libraries acquire so few interesting items that they would not wish to publish news about them. Or that so few would like to try to fill gaps on their shelves from others' duplicates, or offer their own for a like purpose.

It may well be, of course, that it is this Bulletin which has been at fault, and that it does not fulfil its proper purpose. If so, this is a compelling reason for a change of direction, and I should like to hear from anyone who would be in a position to give the necessary time to running this journal.

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The first item in this issue - the survey by Mr. Ronald Chapman of some theological holdings in Oxford - will, I hope, be followed at a later date by another dealing with the Bodleian and the college libraries, but at present the author cannot foresee how long such a survey would take. The number of collections shows how reasonable was Father Courtney's attempt to set up an Oxford branch of ABTAPL, and what a pity that the necessary support was not forthcoming. It is difficult not to feel that there is plenty of scope for such a grouping, with ample opportunity for co-operation, and possibly of economy in each individual library's expenditure. "There are none so blind as them that will not see".

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I have received a letter and a circular from M. Paul Bolchert relating to his Catalogue de la Bibliothèque du Consistoire de l'Eglise de la Confession d'Augsbourg à Colmar; Part 3 of the catalogue itself has also reached me. M. Bolchert asks for publicity for his catalogue, which will be complete in 5 parts. If enough copies of his leaflet have arrived by the time this issue is ready for distribution, they will be included; if not, they will be distributed with the next issue. Part 3 is entitled "Livres du XVII^e siècle" and the work is apparently regarded as sufficiently important to justify its publication "avec le concours du Centre National de la Recherche Scientifique".

Some theological holdings in Oxford - A preliminary survey

It is surprising but nonetheless true of Oxford that no branch of learning is so well served by libraries as theology. The theological collections in Oxford are rich, varied, numerous. What other faculty in the University can boast of two reading rooms in the Bodleian, extensive collections in college libraries and over a dozen special libraries? And this in spite of the fact that the theology school is small.

This article is concerned not with the Bodleian or college libraries but with theological holdings which may be found elsewhere. Before describing the specifically theological libraries, something, however inadequate, for the sake of completion, must be said of the general libraries. Two outlying departments of the Bodleian deserve to be mentioned. The India Institute Library, founded in 1880 by Sir Monier Williams and a department of the Bodleian since 1927, contains a large number of religious texts in Indian languages. There are also about 1500 books on the religion and philosophy of India besides works on Christian missions in India. Rhodes House Library is the department of the Bodleian concerned with the Commonwealth (excluding India) and the U.S.A. It contains books on religious subjects insofar as they deal with these countries. This is, of course, a very wide field. It includes, for instance, the religious customs of Ghana, missions in Commonwealth and U.S. territories, histories of Christian bodies in North America. The main interest of the library, however, is obviously not religion. It may therefore be said that whereas one is certain to find a book published in Great Britain books published elsewhere (which do not come within the provision of the Copyright Act) are less likely to be found. Certain manuscripts should be mentioned:- 85 letters of David Livingstone to Horace Waller, 1862-72; Diaries, letters and lectures of R.H. Codrington, prebendary of Chichester, about the Melanesian mission 1867-87; Transcripts of the Philip papers by W.H. Macmillan. John Philip (1775-1851) worked for the London Missionary Society in South Africa. The original Philip papers were destroyed by fire.

The library of art and archaeology in the Ashmolean Museum contains a large number of books on religious subjects. But of course it is not a theological library as such. Pre-historic and classical religion is in the main library. The Griffith Institute, attached to the main library, was endowed by the first professor of Egyptology in Oxford. It is an Egyptological and Near Eastern collection (10,000 books) and contains miscellaneous manuscript material of well known Egyptologists. The Near Eastern Library (13,000 books) is an offshoot of the Griffith Institute and is primarily devoted

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to Semitic languages, including, of course, Hebrew. The books of the Griffith Institute and the Near Eastern library are shortly to be housed in the Oriental Institute behind the Ashmolean. The Far Eastern Library, which contains a small holding of books on Chinese religion, is also to be housed in the Oriental Institute.

The Institute of Social Anthropology contains many of Sir E. Tylor's books and has a small section on religion. The Balfour Library, now part of the University Department of Ethnology and Prehistory, originated from the collection of Henry Balfour. It contains 16,000 books and the same number of pamphlets. It has been extensively added to since Balfour's time and has received important bequests from R.R. Marett, Sir E. Tylor and R.P. Wild. Religion, of course, is only a small part of the collection.

Pusey House contains about 35,000 books and the University faculty of theology houses its books in the building. About half the library is strictly theological for it has important historical and philosophical sections. The history section is about four times as large as the philosophical section and half of it is ecclesiastical history. The library is open to members of the University and people suitably recommended. At the present time it has about 700 registered readers on its books. There is no borrowing.

The library came into being when Pusey's books were bought from the Pusey family in 1882. It was housed in the present buildings in 1914. Up to 1927 it was predominantly used by members of the community living in the house. After that date, on the initiative of Dr. F.L. Cross, the collection was widened to attract undergraduates. It contains a large number of 19th century letters centering in the great figures of the Tractarian Movement. The letters of Pusey, Keble and Newman have been catalogued. It also contains the diaries of R.W. Randall and W.K. Hamilton. The papers of Darwell Stone have not yet been catalogued. There are 18,000 19th century pamphlets predominantly of religious interest (catalogued) and Pusey's German pamphlets, 1780-1820, as yet uncatalogued but a guide for readers is in preparation. The Library contains some incunabula, nine Sarum missals (printed) and many early printed books given by Dean Liddon.

Wycliffe Hall, founded 1877, has a library of about 7000 books on general theology for the use of the seventy ordinands in the house. Ancillary subjects such as ecclesiastical history are omitted. The library of St. Stephen's House, founded 1876, contains about 5000 books for the use of the forty ordinands in the house. It contains the books of the Dorchester Missionary College on permanent loan and there are some early printed books. Cuddesdon

Theological College founded in 1854 by Samuel Wilberforce has a library of about 9000 books for the use of the 50 resident ordinands. It is a practical working library without any special emphasis. It contains some letters and sermons of Dean H.P. Liddon and Edward King, Bishop of Lincoln. There are a few relics of the Oxford Movement and of the early history of the College.

Ripon Hall, originally Ripon Clergy College, founded 1898, came to Oxford in 1919. The nucleus of the library is fundamentally the library of the clergy college but it has been transformed by bequests from Hastings Rashdall & R.H. Charles. The library is intended to be - and is - a practical working tool for the forty-five resident ordinands but it retains, owing to the Charles' bequest, a bias towards apocalyptic and pseudographic literature. There are nearly 20,000 books with subjects as well as author indexes. Ripon Hall was the seat of Modernism in the 1920's and 1930's. It still contains a certain amount of material in the way of letters and leaflets on the subject. It also contains the unpublished letters and papers of Bishop Boyd Carpenter.

There are three important non-Conformist libraries. The library of Manchester College (Unitarian) contains between 50,000 and 60,000 books. In addition there is a valuable collection of between 10,000 and 12,000 pre-1840 pamphlets. It dates from 1757 when it was the library of Warrington Academy. It incorporated earlier collections, however, and in 1800 the library of Exeter academy was added to it. Several collections have since been acquired. It has been housed in Oxford since 1892.

The library abounds in surprising rarities of all kinds, not by any means all of Unitarian interest. There are for instance, first editions of Spinoza, Hobbes, and Locke, incunabula, letters from Darwin, not to mention a surprising first edition of Loss and gain. But, of course, the main rarities are the "Unitariana". There are many scarce tracts and books of the early Reformation period and no less than three Servetus's Bibles. There are complete runs of English Unitarian periodicals and an abundance of English Unitarian pamphlets.

There are four main manuscript collections. (1) The letters and sermons of Joseph Priestley (2) Letters and diaries of Blanco White (unfortunately half this collection is at Liverpool University) (3) Letters and papers of William Shepherd, Unitarian minister, Radical politician and friend of Brougham and Lingard (4) The Sheddon letters. Sheddon was secretary of the Warrington Academy.

The collection is kept up to date by grants from the college and endowments of Old Testament studies and comparative

religion. The comparative religion section housed in the Carpenter library is probably the best collection in Oxford on this subject but it has a philosophical emphasis and does not include much anthropology.

The library is open to those suitably introduced. It is surprising that at present it has only 40 registered readers.

Regent's Park College (Baptist), founded in 1810 as Stepney College, moved to Regent's Park and came to Oxford in 1928. It contains two libraries. The college library of 6000 books caters for the forty members of the college and a few outside readers. It is a general theological library with sections on the philosophy and psychology of religion. There is also some comparative religion and a part devoted to Islam. The Angus library was originally the library of Dr. Joseph Angus (1816-1902) a former principal of the college. It contains about 13,000 books mainly concerned with Baptists but also with English Puritanism generally. There are several early printed books of Puritan interest and a good deal of manuscript material. This mainly consists of correspondence about and minutes of 17th and 18th century Puritan chapels.

Mansfield College (Congregationalist) has a theological library of about 30,000 books but only about 8000 have at present been catalogued. The nucleus of the library came from Spring Hill College, Birmingham, founded in 1838 and re-established in Oxford in 1886. The collection concentrates on the Non-Conf rmist tradition in general and on Congregationalism in particular. There are a number of books published before 1640 in the section on English Nonconformity.

The libraries of the Roman Catholic religious orders in Oxford are less important than might be expected. The reason is twofold. Oxford does not contain the mother house of any order and the large library of Heythrop (15 miles away) tends to overshadow lesser collections.

Blackfriars' Priory (Dominican) has a library of about 20,000 books. It was started in 1929 when the priory was opened. It is a theological library with medieval studies predominant and contains a number of current continental periodicals not obtainable elsewhere in Oxford. It has a few dozen incunabula, a 13th century manuscript graduale, and rather surprisingly, a collection of letters by Aubrey Beardsley. The library is for the private use of the Dominicans studying at Blackfriars and is not open to others except in special circumstances. The library at Greyfriars' Priory, founded in 1910 when the Franciscans returned to Oxford, contains up to 12,000 books for the use of students in the house. It has an important section on Franciscan history with good periodical runs. A part of the library is devoted to the Near East and ancient Egypt. Campion Hall (Jesuit) has a general

library for undergraduates reading for schools but there is also a small theological section containing standard works. Any advanced reading is done at Heythrop. The Gerard Manley Hopkins manuscripts, however, are kept at Campion Hall. The Catholic Workers' College, founded 1921, has 3,500 books on Christian Sociology for the 30 resident students. There is a very small theological section bequeathed by Monsignor Russell but the emphasis is strictly sociological and Catholic.

Ronald Chapman,
Bodleian Library.

[Editor's Note: An account of Heythrop College Library appeared in no. 2 of this Bulletin, dated February, 1957.]

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Two Colleges in the Oxford area have been in the news recently.

An appeal for £160,000 on behalf of Mansfield College has been launched by Lord Macdonald of Gwaenysgor and the college council. "The college, recently incorporated into the University of Oxford, has been instructed that from 1961 no more than 5 students may reside outside its walls..." It is unusual in being a theological college which accepts students reading non-theological subjects. Of the sum mentioned, £85,000 is intended for 38 student residences and 2 staff houses, and Mr. Thomas Rayson's painting of the projected building has been accepted by the Royal Academy.

The other institution is Westminster College, at North Hinksey, near Oxford, the teacher training foundation of the Methodist Church. It used to be in Horseferry Road, Westminster, and its new buildings have already been opened by the Minister of Education. These are said to cover some 10 acres, the focal point being the chapel with a copper spire, sited over the library. A picture of the new buildings appeared in The Times of May 13th, 1960.

[Ed.]

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The Dutch Association of Seminary and Monastery
Librarians (V.S.K.B.)

I. The Dutch Seminary and Monastery Libraries in general

When speaking of the libraries of seminaries, monasteries and convents we understand by these in the first place the scholarly libraries of the diocesan major seminaries and of these convents and monasteries to which are attached institutions for philosophical or theological instruction. To anyone remembering the historical merits of the libraries of abbeys, monasteries and cathedral schools in former days it will be evident that they have a great tradition to carry on. In the Netherlands they are very numerous and often fairly large. They constitute a category entirely their own, with its own history - still, regrettably, to be written - and its own problems. In the Dutch library world they have, ever since the Reformation and the confiscations, and at least until recently, occupied a severely isolated position. The seminary and monastic libraries are also distinguished notably from the Dutch University libraries in so far, even when they are amply provided with works of Protestant theology, they are generally poor in Roman Catholic theology. Only the library of the Catholic University at Nijmegen is better equipped in this field, but it is still very young.

The large number of the seminary and monastic libraries in the Netherlands, which is still looked upon as a Protestant country, and their not inconsiderable importance may truly cause one to wonder for a moment. But this would undoubtedly be even more so if more details were known about the genesis and the history of these libraries. It is as yet impossible to obtain an overall picture, but it is certain that only a very few of our group can boast a history of more than a hundred years. It is indeed difficult, sometimes, to determine a foundation date, because many libraries are to be considered the successors or continuers of one or sometimes more earlier collections from elsewhere. In this respect it is interesting to know that particularly the large Jesuit, Dominican and Franciscan libraries have often attracted many old and valuable works from the so-called stations, where they were preserved as the remains of libraries of earlier centuries or where they had been collected together by the zeal and the care of bibliophile priests.

II. The Association of Seminary and Monastery Librarians
(V.S.K.B.)

The isolated position of the seminary and monastic libraries, of which we have already spoken, is undoubtedly to be blamed for the technical and organizational backwardness

of these libraries by comparison to the other Dutch scholarly libraries, which generally succeeded much better in profiting by the development of library science as well as by one another's experience. This shortcoming, which adversely affects the practical usefulness of the riches preserved in the seminary and monastic libraries, was realized more acutely than ever after the Second World War, also, had evil consequences for not a few of these libraries; and it greatly contributed to the need becoming felt of the common promotion of common interests. This led to the establishment, in 1947, of the "Association for Seminary and Monastery Librarians", V.S.K.B. for short, now having a membership of over 185.

The Association's activities have naturally obtained concrete form in certain projects, the principal of which merit separate discussion.

III. The V.S.K.B. Training Course

The need for a more professionally skilled library staff brought to maturity the plan for a training course specially attuned to the needs of the librarian in seminary and monastic libraries. The execution of this plan was made possible in no small measure by the liberal and spontaneous co-operation of the Royal Library at The Hague, the Catholic University Library at Nijmegen, and some other institutions, as well as a large number of very able teachers from circles outside the V.S.K.B. With twelve pupils (*numerus clausus*) the first propaedeutical course was begun in September 1952. These propaedeutical courses, which only aim at a general orientation, have been so arranged that in each one of a total of three weeks, in September, after Christmas, and after Easter, some thirty lectures are given. In between, tasks are made in writing, and in addition an essay is demanded. After completion of the third week of lectures a two weeks' term of probation has to be served at the Royal Library or a University Library. The examination is partly written, partly oral. After this propaedeutical course had been repeated for several years a continuation course has now been established. Moreover several so-called beginners' courses have already been given.

IV. The administrative Bureau of the V.S.K.B.

The technical execution and the administration of the Analytical Catalogue of Periodicals and of the Centralized Cataloguing, the publication of two international bibliographical aids, and the exploitation of the Acquisitions Centre (Bestelcentrale) constitute the principal task of the Administrative Bureau of the V.S.K.B. set up at Nijmegen in 1950 (address: Faberstraat 7). The first three objects will come in for separate discussion, so that here we may confine ourselves to the Acquisitions Centre (Bestelcentrale). One

of the most pressing problems with which all the Dutch seminary and monastic libraries find themselves faced, most particularly since the Second World War, is the financial one. Not only is the average annual library budget rather small and have the prices of books and periodicals increased enormously, but moreover, when calculating the prices of foreign publications the organized Dutch book trade applies foreign exchange rates which differ considerably from banker's rates. In the interests of Roman Catholic learning in the Netherlands, the V.S.K.B. therefore found itself compelled when negotiations with the Netherlands booktrade remained without effect, to help itself, and so the Acquisitions Centre was established.

The Acquisitions Centre (Bestelcentrale) undertakes the execution of orders for foreign publications from V.S.K.B. members at the most reasonable prices possible. An expert and accurate service is guaranteed by trained personnel and excellent equipment (the bibliographical apparatus can easily bear comparison with that of the large booksellers both at home and abroad).

V. The Centralized Cataloguing (C.T.) and the Union Catalogue of the V.S.K.B.

The condition of the catalogues of the libraries which affiliated to the V.S.K.B. was very unsatisfactory. The V.S.K.B. has therefore occupied itself from the beginning with the question of cataloguing and with everything related to it, and had looked for ways of assuring more uniformity, coordination and efficiency.

In the first place uniform cataloguing rules were required. The Committee instituted to this end by the V.S.K.B. had to take into account the norms usually applied in the Dutch scholarly libraries as well as the internationalizing tendency which has more and more been revealing itself in Western Europe and in America in the last few decades with respect to the methods of cataloguing. It drew up rules based on the Dutch Official Rules and supplementing them, particularly with an eye on the description of catholica. With these rules a good foundation had been laid for the Centralized Cataloguing.

The procedure of this is as follows. Some larger libraries catalogue their accessions or their old stock. These descriptions are forwarded to the committee for checking, and when ready for the press, they go to the Administrative Bureau of the V.S.K.B. where they are mimeographed on to paper slips. Each entry carries in its lower right-hand corner a serial number and in its lower left-hand the code number of the library that did the cataloguing. These 'inspection slips' are sent in batches of 500 items to the subscribing libraries. These may then check which entries concern books they possess, and

may order 3 by 5-inch cards off the Administrative Bureau for building up their own catalogues. It is of course left to the client to decide how many cards he will need of each title.

On the basis of these cards the Administrative Bureau is able to compile a Union Catalogue of the V.S.K.B., though at present only for those members who order cards from the C.T. For whoever orders one or more cards of any title is assumed to be the holder of a copy of the book described, and this is registered. A duplicate of this Union Catalogue of the V.S.K.B. is sent to the Union Catalogue at the Royal Library at The Hague.

VI. The Analytical Catchword Catalogue of Philosophical and Theological Periodicals (A.T.C.)

Good library catalogues do indeed make a library's holdings easily accessible and usable, but they do not inform the user on the scholarship accumulated in periodicals. It therefore seemed very desirable to the V.S.K.B. to have a catalogue that would open up the rich and extensive field of periodical literature, at least so far as the philosophical and theological periodicals were concerned.

For the realization of this project, too, general directives were first drawn up. But even more than the compilation of the cataloguing rules, did the drafting of these directives for the A.T.C. consume the time and energy of the committee appointed for the purpose. For in the first place there are few existing codes of rules for catchword catalogues to serve as models, and next the A.T.C. takes the concept 'catchword' in a sense deviating somewhat from the generally accepted one. The committee succeeded, however, in drawing up directives that give every satisfaction in practice. Once having got so far, one could start the execution of the project itself. A number of collaborators analyse periodical articles. The committee undertakes the final editing. Then the Administrative Bureau sees to publication.

The purpose of the A.T.C. is to obtain a bibliography on cards ($7\frac{1}{2} \times 12\frac{1}{2}$ cm) of articles published in such periodicals as of philosophical and theological interest. Some of these do indeed publish a general index of their contents over a number of years, and for certain special fields there are excellent general bibliographies which also list periodical articles, but the advantage which the A.T.C. has over all these is that it contains within a single system the whole field of philosophy and theology and related disciplines, and next that, being a card file, it can be currently integrated. Moreover, no existing bibliography has the threefold division that can be realized in the A.T.C. and can make periodical articles as accessible as the books in a well-ordered library with perfect

catalogues. For though a catchword catalogue has been the first consideration (and accordingly one, or sometimes more catchwords are found at the foot of each entry) a second set may be arranged alphabetically by authors and a third may be classified. Thus it has been made possible for clients to take out a single, double, or even triple subscription, the Administrative Bureau deciding in each case how many copies of each new title published will be required. The Catchword catalogue proper also includes 'see' and 'see also' references. These are printed on coloured cardboard and are supplied additionally to each subscription.

VII. The bibliographical publications of the V.S.K.B.

Since early 1959 the Bestelcentrale has been publishing an international bibliographical bulletin entitled Scripta recenter edita / New Publications for the use of theological and philosophical libraries. Ten issues are published annually. Each issue lists between 300 and 500 new titles from the English, French, German, Dutch, Italian, Portuguese and Spanish language areas. All issues and annual volumes have an index. The bulletin is already distributed in over 50 countries. Subscriptions are only accepted for the complete volume, beginning in January.

If the rapid supply of publication data such as is aimed at by the Scripta is difficult to combine with a critical appraisal of new publications, the bibliographical series of which publication was recently started under the title Bibliographia ad usum seminariorum is an annotated basic bibliography, providing objective and professional guidance, compiled with the cooperation of a numerous international group of experts. A minimum of 15 volumes have been planned, each of some 80 to 128 pages, and each devoted to one of the subjects and ancillary disciplines taught in the theological-philosophical seminaries. Each volume appears in an English, a German, and a French language edition. Volumes 1 (Liturgy) and 2 (Missiology) have appeared.

VIII. Closing remarks

At this moment discussions are on between the V.S.K.B., the French Association of Learned Religious Libraries (Association des Bibliothèques de Science Religieuse - A.B.S.R.) and the German Association of Catholic Theological Libraries (Arbeitsgemeinschaft Katholisch Theologischer Bibliotheken - AKThB) about international federation or co-operation in a way that its results will benefit not only the affiliated Associations and their members, but also the libraries of seminaries and monasteries abroad, especially those in the underdeveloped areas.

New books

Heiler (F.) Die Religionen der Menschheit in Vergangenheit und Gegenwart. Von Friedrich Heiler, unter Mitarbeit von Kunst Goldammer, Franz Hesse, Günter Lanczkowski, Käthe Neumann, Annemarie Schimmel. Stuttgart. Reclam-Verlag, 1959. pp. 1063. c.35/-.

This work seems about as comprehensive as it is possible to be within a single volume. It first deals with the pre-historic period and thereafter ranges over the whole world, dealing with territorial areas on the one hand, and with religions on the other; it ends with a chapter devoted to the possibility of a synthesis of religions. The bibliography occupies pp. 891-957.

Proceedings of the IXth International Congress for the History of Religions. Tokyo and Kyoto, 1958. Japanese Organizing Committee for the IX I.C.H.R., Science Council of Japan. International Association for the History of Religions. Tokyo, Maruzen, 1960.

This is a volume of 914 pp., the contents of which are divided as follows:- Congress: (i) Special lecture. (Heiler: The History of religions as a way to unity of religions) pp. 7-22. (ii) Section I. (Primitive religions) pp. 23-68. (iii) Section II. (Religions of antiquity), pp. 69-206. (iv) Section III. (Living religions other than primitive religions) pp. 207-466. (v) Section IV. (General Phenomonology, Psychology of religion, Sociology of religion, Philosophy of religion) pp. 467-614. (vi) Plenary session. (Religion in the East) pp. 615-662. Symposium: Plenary Session I-V, Reports of Plenary Sessions, Reports of Group Sessions, pp. 667-768. Public lectures, pp. 773-786. Documents and reports, pp. 787-896. List of participants, pp. 897-914.

Union for the Study of the Great Religions (India). A Seminar on Saints. Papers presented at the Second Seminar... (1956). Madras; Ganesh & Co. (Madras) Private, Ltd., 1960. Rs. 12.50

The greater part of this volume, as might be expected, deals with Indian saints - over 300 are dealt with individually, in addition to groups; there are also chapters on religious experience. At the end there are chapters on St. Benedict, John the Baptist, Plotinus and St. Augustine, Francis of Assisi, Saint John of the Cross and Saint Teresa, St. Ignatius of Loyola, and Great Saints of Russia. Most of these chapters are by Indian authors, and may therefore be expected to throw unusual light on their subjects.

Kitagawa (J.M.) ed. Modern trends in world religions. Paul Carus Memorial Symposium. Open Court Pub. Co., 1959

